

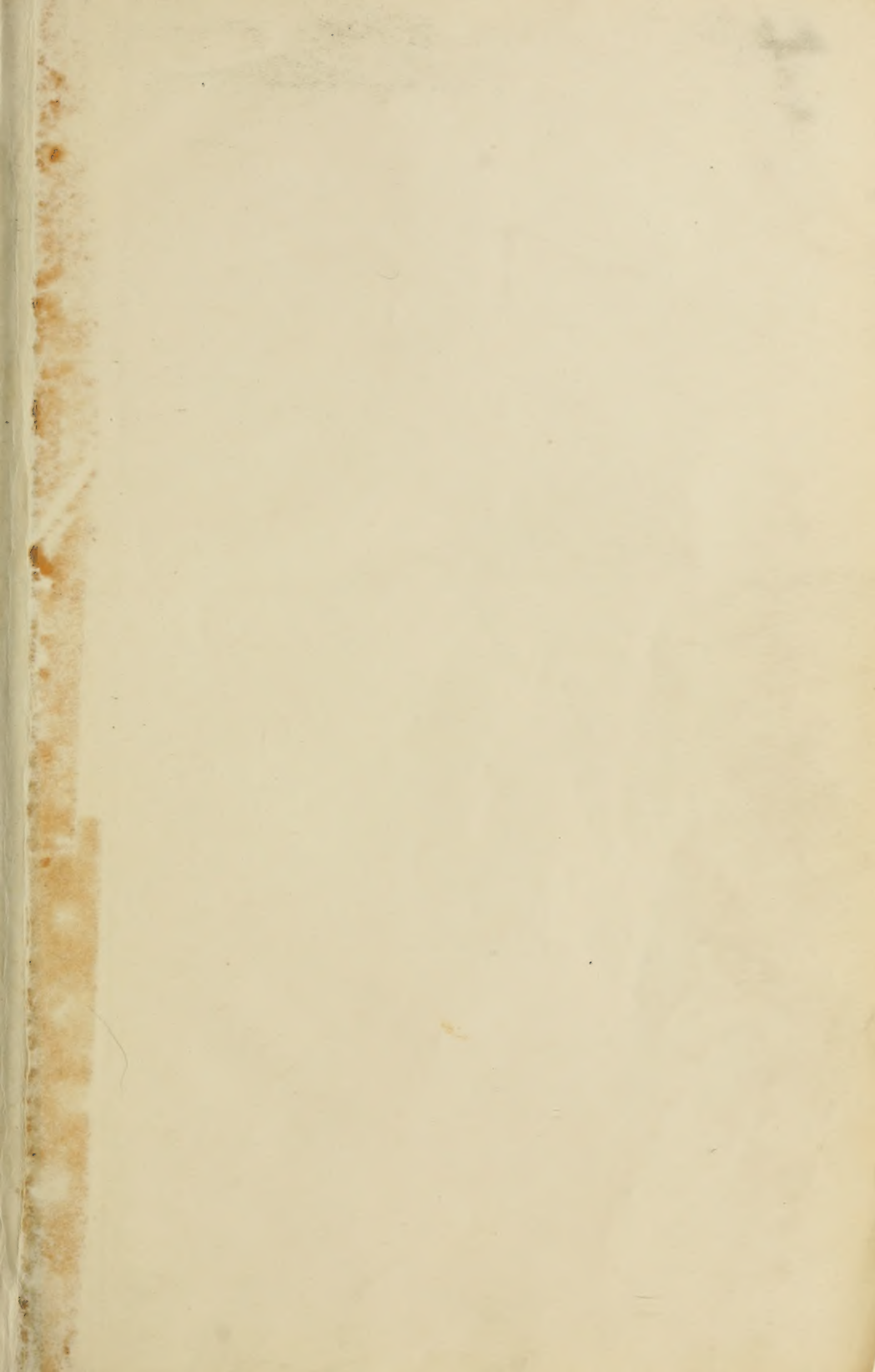
Elmer Willis Burns.
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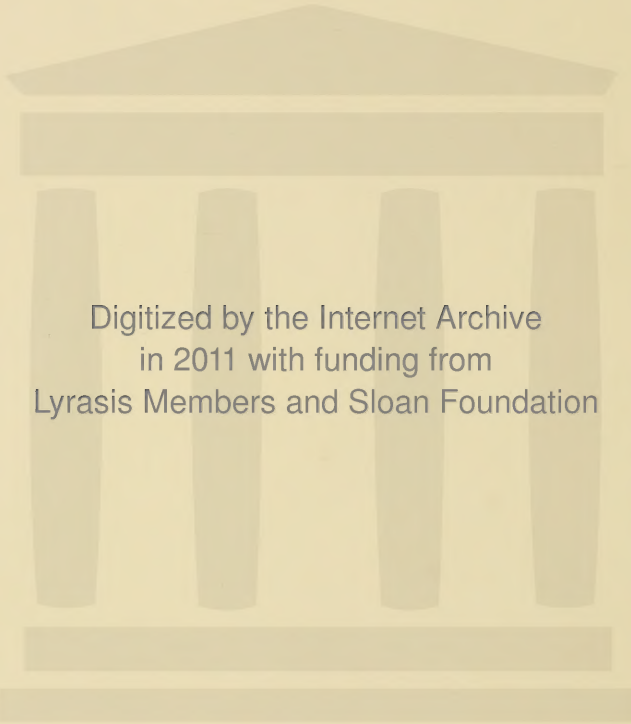
Vol. 1
Official File
Birmingham Baptist
Association.

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1833 to 1873.

Elyton - in constitution
in 1833 & dissolved in
1846.





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MINUTES.

SATURDAY, OCTOBER 4, 1851.

1. The delegates to the eighteenth annual session of the Canaan Baptist Association, met at Mt. Zion meeting-house, and repaired to the stand, where the Introductory Sermon was delivered by Elder W. C. Harris, from John 1:45, 46.

2. After which, the delegates assembled in the meeting-house. Prayer by Bro. Moor.

3. The letters from the several churches were called for, read, and the names of their delegates enrolled.

4. Elder J. Moor was chosen Moderator, A. J. Waldrop Recording, and J. H. Baker Corresponding Secretary.

5. Invited visiting Ministers to seats.

6. Read Rules of Decorum.

7. An opportunity was afforded for the admission of newly constituted churches, when Beach Grove, Jefferson county, came forward, by letter and delegates, and being found orthodox, was cordially received, by the Moderator extending the right hand of fellowship.

8. *Correspondence received.*—Letter and Minutes from *Mulberry Association*. Letter and Minutes from *Muscle Shoal Association*, by Elder P. M. Musgrove. Letter and Minutes from *Coosa River Association*, by Elder F. Cally.

9. Committees were appointed—

To *Arrange Business*—Byars, Harris and Baker, with the Moderator and Clerk.

To *Redistrict Association*—Byars, Franklin, McDonald, Moor and Waldrop.

On *Finance*—A. G. Waldrop and J. Heifner.

On *Documents*—Baker, McMath and Huey.

On *Sabbath Schools*—Tally, Praytor and Franklin.

10. Whereas Bro. Smith, who was to preach the Missionary Sermon, has failed to attend, and Waldrop his alternate in a feeble state of health, and not able to preach, agreed that Bro. Byars deliver said sermon. Whereupon the Moderator appointed Davis, Wood and Hagood, to pass through the congregation immediately after the preaching of the sermon and receive contributions, the same to be applied to Indian Missions.

11. *Correspondence returned*.—To *Tuscaloosa Association*, Waldrop and Smith. To *Coosa River Association*, Byars, McDonald and Moor. To *Muscle Shoal Association*, Baker. To *Mulberry Association*, Harris and Wood. To *North River Association*, Waldrop. Opened correspondence with *Autauga Association*: Harris appointed Messenger. To the *Alabama Baptist State Convention*, Wood, Moor and Waldrop.

13. Appointed T. Cally and P. M. Musgrove to preach on tomorrow: Cally in the morning at 10 o'clock, and Musgrove in the evening.

After prayer by Bro. Musgrove, adjourned till Monday morning, 9 o'clock.

SABBATH.

The brethren appointed to occupy the stand, preached—Bro. Cally in the morning, after which Bro. Byars preached a very appropriate sermon, and a collection of \$23 45 was taken up. In the evening Bro. Musgrove preached; the weather was fine, a large congregation in attendance, and we trust much good was done.

MONDAY, OCTOBER 6, 1851.

Met pursuant to adjournment. Prayer by Waldrop.

14. The Committee on Arrangement of Business reported. Report concurred in and committee discharged.

15. The roll was called.

16. The committees made their reports.

On Documents. [See Appendix, A.] Report concurred in and committee discharged.

On re-districting the Association.—That the Association be divided into two Districts: That all the Churches east of Elyton compose the 1st District, and all on the west compose the 2d. Report received and committee discharged.

On Sabbath Schools. [See Appendix, B.] Report concurred in and committee discharged.

On Domestic Missions.—The Executive Board made their report through their Secretary. After some debate, it was re-committed. The committee retired for a short time, and returned with a slight alteration; it was then adopted. The report of the Domestic Missionaries was also read and ordered to be printed. [See Appendix, C.]

On Finance—Made their report, which is as follows:

Rec'd from the Churches for printing Minutes.....	\$29 60
“ “ “ Association purposes.....	15 60
“ “ “ Foreign Missions.....	10 25
“ “ “ China Missions.....	4 40
“ “ “ African Missions.....	3 00
“ “ “ Indian Missions.....	5 50

Paid the same over to the Treasurer. Report received and committee discharged.

—Collection on the Sabbath, together with the balance of donations for missions, was passed over to Bro. Harris to be forwarded to the Convention.

17. The Circular prepared by Bro. Moor was read and adopted.

18. Letters of correspondence were read and adopted.

19. The next Association will be held with Hebron Church, Jefferson county, commencing Saturday before first Sabbath in October, 1852. A. J. Waldrop will preach the Introductory Sermon; J. Moor, alternate. Elder H. G. Smith will preach the Missionary Sermon; Waldrop, alternate. Bro. Baker to write the Circular Letter from a subject of his own choice.

20. Took up the subject of Domestic Missions, and on motion of Bro. Baker, the house resolved itself into a Committee of the Whole. After considerable debate, agreed to appoint a committee consisting of Baker, Tally, Ellington, Wood and Davis, to draft a plan for further operation, which promises to be more efficient. Adjourned for dinner: prayer by Moderator.

After dinner convened: prayer by Bro. Byars.

21. The committee to draft the plan for further operations of Domestic Missions made their report, which was concurred in. [See Appendix, D.] Committee discharged. To carry out the plan, the following pledges were made by the delegates for their Churches, and others for themselves, to be carried up to the next Association: Canaan Church \$10, Union (Jefferson) \$10, Hebron \$15, Liberty \$10, Roop's Valley \$15, Ruhamah \$20, Bethel (St. Clair) \$10, Little Shades \$5, Rock Creek \$10, Mt. Zion \$10, Mud Creek \$5, Prude's Creek \$5, Beach Grove \$5, Salem \$5, Owen Franklin, sr. \$5, Dr. Z. Hagood \$10; total amount \$150.

22. As an Executive Committee, the Moderator appointed J. H. Baker, A. J. Waldrop, J. Byars, E. B. Rockett, D. Davis, E. Wood, and, on motion, Bro. J. Moor was added.

23. The report of District Meetings: The 1st District will convene with the Ruhamah Church, commencing Friday before the 4th Sabbath in July, 1852. Bro. T. Franklin will preach the Introductory Sermon; J. Byars, alternate; and J. J. Byars to write an essay to be read before the meeting. The 2d will be held with the Prude's Creek Church, Tuscaloosa county, commencing Saturday before the second Sabbath in September, 1852. Elder O. Franklin will preach the Introductory Sermon; H. G. Smith, alternate; and the following brethren will write essays to be read before the meeting: O. M. Smith, N. Skelton, S. T. Huey, A. G. Waldrop, S. R. Waldrop, T. F. Waldrop and A. J. Waldrop.

24. Union (Shelby), Bethel (Shelby), and Shoal Creek Churches, petitioned letters of dismission, and granted.

25. *Resolved*, That we recommend to the ministers composing the different churches to take some religious newspaper, and we would respectfully recommend the Southwestern Baptist, the Tennessee Baptist, and the Home and Foreign Journal, to the patronage of the Baptist denomination; and further recommend, that all our ministers procure and use the Hymn Book prepared by B. Manly, sr. and B. Manly, jr., and that they endeavor to introduce it in all their churches and congregations.

26. *Resolved*, That we recommend each minister of our Association to preach at least one sermon on *pastoral support*, to each Church they serve as pastor, during the next associational year.

27. *Resolved*, That the Constitution, Abstract of Faith, and Rules of Decorum, be appended to these minutes.

28. *Ordered*, That the Clerk superintend the printing of the minutes; that he have as many copies printed as funds justify after reserving \$15 for his services; that he reserve 100 copies for correspondence; then to distribute the balance among the churches according to their contributions.

29. Appointed distributing agents: For the 1st District, A. B. Turner; 2d, A. J. Waldrop.

30. *Ordered*, That the Treasurer pay over all moneys on hand to the several objects as intended by the donors; that he pay the balance of the money which remains of the fund sent up for associational purposes, over to the Clerk for the purpose of paying for the printing of the minutes.

31. The Association having finished all the business before it, the Moderator addressed the brethren in a few appropriate remarks, a hymn was sung, the brotherly farewell was taken, then Bro, Musgrove offered prayer, and with Christian love the Association adjourned.

J. MOOR, *Moderator*.

A. J. WALDROP, *Clerk*.

STATE OF THE CHURCHES.

CHURCHES	Ordained Ministers in SMALE CAPITALS	Baptised,	Rev by let.	Restored,	Dismissed	Excluded	Dead,.....	Fellow'p	Total in Minutes.	Fund for	Associa'n	Fund for
DELEGATES.												
Union,	Wm Wyatt,	12	15	...	3	1	...	60	.....	.....	.....	.....
Shoal Creek	Wm C. HARRIS,.....	2	...	...	3	...	...	76	.....	.....	.....	.....
Bethel,	No Delegates,.....	...	...	...	3	...	...	23	1 50	.....	.....	.....
Lit. Shades,	G. Jones, H. Wideman, F. Wideman	5	...	...	2	...	...	29	1 00	.....	.....	.....
Hebron,	A M'DONALD J MOOR, M Pool D Ellinton	4	4	...	6	7	...	114	3 75	.....	.....	.....
Mt. Zion,	J. Thomson, H. Pierson, S. Turner, .....	...	1	2	3	1	2	83	2 00	2 00	.....	.....
Bethel,	T. Adkins, F. H. Chenault, J Herring	...	...	...	3	3	...	48	1 75	1 15	.....	.....
Cahaba,	T Franklin B Praytor D Tally J Carlile	4	1	3	12	3	...	100	2 50	1 70	.....	.....
Ruhamah,	J BYARS E Wood W M Math A Turner	10	7	2	5	3	...	129	4 00	3 00	.....	.....
Salem,	R H Erwin, D W Anderson, W Cham-	1	2	...	12	1	1	53	1 40	75	.....	.....
Union,	No Delegate. [blee	2	6	...	4	1	1	53	1 00	.....	.....	.....
Canaan,	J. H. Baker,.....	6	9	1	2	...	...	50	1 00	1 00	.....	.....
Mud Creek,	James Huey,.....	4	2	...	6	...	...	48	1 70	65	.....	.....
Rock Creek	A. G. Waldrop, S. T. Huey.....	3	14	1	7	1	3	82	1 00	.....	.....	.....
Big Creek,	O. FRANKLIN,	1	2	...	3	...	1	58	1 35	1 00	.....	.....
Liberty,	A. J. WALDROP, J. H. Williams, .....	...	...	...	5	...	...	51	1 00	.....	.....	.....
Roop's Val.	D. Davis, D. Burgin, P. Herring,	2	1	...	4	2	2	69	2 00	3 00	.....	.....
Prude's Cr.	J. N. Acker,	5	12	...	8	1	1	43	1 15	1 10	.....	.....
Good Hope,	C. Kemp,.....	17	3	...	...	...	...	21	75	.....	.....	.....
Beachgrove	J. Heifner,	1	2	...	...	...	1	16	75	75	.....	.....
		77	80	9	89	22	10	1136	29	60	15	60

[F Hebron church gave \$2 75, and Cahaba church \$7 50 for Foreign Missions.

Ruhamah church gave \$5 50 for Indian, \$3 for African, and \$1 40 for Chinese Mis.

NOTE.—Many of the letters from the churches failed to state the number of Male and Female, and Colored members; consequently the Clerk has not stated them.

Churches and Counties.	Pastors.	Deacons.
Union, Shelby,	Wm C. Harris	Wm Wyatt, J. Lolley, H. J. Hill.
Shoal Creek, do	Wm C. Harris	E. King. E. Whatley.
Bethel, do	No Pastor.	J. Wilder.
Little Shades, do	A. McDonald	G. Jones.
Hebron, Jefferson,	Not stated.	Not stated.
Mt. Zion, St. Clair,	J. Moor.	R. Blythe, Isaac Looney.
Bethel, do	A. McDonald	Not stated.
Cahaba, Jefferson,	J. Byars	A. Reavis, K. Vann.
Ruhamah, do	A. J. Waldrop	O. W. Wood, J. Timmons, H. Turner.
Salem, do	H. G. Smith.	R. H. Erwin, Wm Chamblee.
Union, do	A. J. Waldrop	R. Rockett, E. B. Rockett.
Canaan, do	H. G. Smith.	James Peterson, T. L. Miles.
Mud Creek, do	O. Franklin.	Isham Hammon.
Rock Creek, do	A. J. Waldrop	A. G. Waldrop, S. T. Huey.
Big Creek, do	O. Franklin.	O. Franklin, jr., J. H. Waldrop.
Liberty, do	A. J. Waldrop	J. Carrington, C. Williams, G. N. Miller.
Roop's Valley, Tuscaloosa,	J. Byars.	Wm Pierson, Daniel Davis.
Prude's Creek, do	O. Franklin.	S. R. Waldrop, Wilson Burchfield.
Good Hope, Walker,	N. Skelton.	J. T Davis, J. Wood.
Beach Grove, Jefferson,	J. Moor.	John Heifner.

APPENDIX.

[A]

REPORT OF THE COMMITTEE ON DOCUMENTS.

BRO. MODERATOR:—Your Committee on Documents beg leave to report, that they find much to encourage us in some of our sister Associations, whose exertions are worthy of all praise in promoting the cause of Sabbath Schools, religious instruction to the colored population, education, distribution of denominational books and newspapers, foreign and domestic missionary operations; whilst others are doing but little in the great means for the prosperity of the Churches. And your Committee, in contrasting the prosperity of these Associations, are forcibly struck with the importance of increased and renewed energies in the prosecution and carrying out those great auxiliaries of internal prosperity, and would recommend a like course to our Association. We would further recommend to the ministers of our Association to seek out all, both old and young, who have preaching impressions—exhortation or prayer, and encourage such in an exercise of their gift—to give themselves to reading, meditation and prayer; for your committee believe that on the exertions of our ministry depend the prosperity and perpetuity of the Church. And so far, above any other means, do we consider this, that we earnestly recommend to the Churches to sustain their pastors fully, and let them devote their time wholly to the Church—reading, preparation, visiting, prayer meetings, Sabbath Schools, and all other means for the advancement of the Redeemer's kingdom. All which is respectfully submitted.

J. H. BAKER, *Chairman.*

[B]

REPORT OF COMMITTEE ON SABBATH SCHOOLS.

Your Committee on Sabbath Schools beg leave to report, that they have had the same under consideration. They find but five Sabbath Schools in your Association. Your Committee deeply regret that so little interest is felt in a subject of so much importance. We suggest to this Association to recommend to every Church composing her body to form one Sabbath School at the Church, or in the bounds of the Church; and that all religious denominations be invited to co-operate with us in this important work.

D. TALLEY, *Chairman.*

C] REPORT ON DOMESTIC MISSIONS.

The Executive Committee ask leave to report, that they met at Union Church, Jefferson county, on Saturday before the first Sabbath in May last, and upon a call of the Churches, seven only were represented: yet the amount of funds reported was amply sufficient to justify the board in employing two Domestic Missionaries, and accordingly employed Brothers A. McDonald and J. Moor, to ride for the term of forty days each. We discover from their report that Bro. McDonald rode thirty-nine days, and Bro. Moor twenty-one. For further particulars, we respectfully refer you to their report.

We further state, that a balance of \$8 remains in the hands of the Treasurer, after compensating the missionaries. We would suggest to the Association that it is our opinion the present plan and means are inadequate to obtain the much desired object. We would recommend this body to make some arrangement which will be more efficient. All of which is respectfully submitted.

G. JONES, *Chairman.*

D. DAVIS, *Clerk.*

Report of Domestic Missionaries.

(Of McDonald.) Friday night, July 25, preached to a small congregation at Bro. James Mann's; there appeared to be good feeling. Saturday at Beech Grove school-house; continued till Tuesday night. Christians were revived, sinners were constrained to cry "What shall we do?" and one or two professed to obtain pardon. I had the assistance of Bro. Lyons, a traveling preacher, two days.

(Of Moor and McDonald.) We commenced our labors in conjunction, Friday before the fifth Sabbath in August, at Beech Grove. On Saturday organized a Church. Solemnity pervaded the congregation. Being a busy time about gathering fodder, closed Sabbath night.

On Friday, September 5, commenced a meeting about midway between Springville and Ashville, where we continued till Wednesday with increasing interest. Many presented themselves for prayer, and 7 or 8 professed to obtain the pearl of great price.

Moor attended meeting at Hebron Church, embracing second Sabbath. McDonald preached to a small congregation Thursday night at Bro. Byers's, near the Warrior, in Blount county. On Friday, preached at a school-house to a very large congregation, who were anxious for the continuation of the meeting, but having an appointment at Blackburn's Saturday and Sabbath, I proceeded thither, where the congregation was small, in consequence of sickness and death on Saturday, and burial on Sunday. Here I had the assistance of Bro. James Tarrant, a Methodist. Closed Sabbath night.

Friday before the third Sabbath in September, attended (Moor and McDonald together) at a school-house on Five Mile Creek, Jefferson county, but from misunderstanding, doubtless, no congregation till Saturday. This is no doubt one of the most destitute neighborhoods in Jefferson county. There are but very few professors of religion, and they principally of the anti-effort sort. Closed Sabbath evening.

Our next appointment was at Bro. Wilks's, on Village Creek, on Thursday. On Friday, at a school-house in the neighborhood of Camp Branch. The meeting was interesting, though the congregation was small till Sunday. Closed Sabbath evening. The people contemplate building a new meeting-house, and if Union Church were to extend an arm and have regular preaching in this neighborhood, we think that a Church might soon be constituted. Indeed, regular preaching is what is wanting in all these destitute settlements, for "the field is white unto the harvest." One appointment will do little more than excite curiosity.

McDonald has spent in your service.....	39 days.
Moor " " " " " "	21 "

— McDONALD & MOOR.

D] FUTURE MISSIONARY OPERATIONS.

BRO. MODERATOR:—We, your Committee upon Domestic Missions, beg leave to report, that we have had the same under consideration, and recommend the adoption of the following resolutions:

1. That we employ one domestic missionary until our next Association, commencing so soon as said missionary can prepare himself for his duties.

2. That we pay him one hundred and fifty dollars for his services for twelve months, or at this rate, according to the time actually in service.

3. That we employ William C. Harris; and that we allow him to be at home two days in the month, (on meeting days at Shoal Creek,) and all the other time to be in the employment of the Association.

4. That he visit every Church, if possible, in the Association during the year in preaching, and that he attend destitute places in the bounds of the Association, and labor in all places that he may think best calculated to promote the interests of the Churches or Association.

5. That his Church be allowed to pay him what they may see fit, in addition to what this Association gives.

6. That he act as colporteur in this Association, whilst attending to his missionary duties, and that he be allowed whatever the American Bible Society, Tract Society, or Southern Publication Society, may allow him.

7. That an executive board be appointed, living near the centre of the Association, to transact any necessary business in connection with the domestic missionary who is employed.

8. That the board report to the next Association, giving a minute and detailed account of all his proceedings which may be of interest to the Association. All of which is respectfully submitted.

J. H. BAKER, *Chairman.*

Circular.

DEAR BRETHREN:—From the consideration that we have had Circulars on so many Christian topics, it is very perplexing to choose a subject, which will be likely to excite interest. Hoping that it will, at least, call forth investigation, we offer some brief remarks concerning

THE TWO WITNESSES. REV. 11 : 3-12.

A “king,” in prophetic language, commonly means a succession of monarchs; a “witness,” therefore, must be explained by the same rule—a succession of men who bear testimony to the truth, during the period referred to. Christians are witnesses, for they, having the witness of the Spirit, bear testimony, by their godly walk and conversation, to the reality of religion,—a testimony “known and read of all men.” They are living examples of the hallowed effects of religion. What stronger testimony can we bring forward, in favor of Christianity, than that which the humble, pious and consistent Christian bears? In vain we might talk of the heavenly origin of our holy religion, if we could not point to professing Christians as witnesses, whose general character is “*blameless and harmless*,” who are “the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom” they “shine as lights.”

“Two witnesses” were mentioned, because one was insufficient for the legal proof of any fact—there would be comparatively few real Christians, yet enough to attest the true gospel, and enter a public protest against the anti-christian perversions of it; perhaps Moses and Aaron, Elijah and Elisha, and the Apostles and seventy disciples, sent forth “two and two,” might be alluded to.

They are “clothed in sackcloth”—expressive of affliction and mourning:—during the whole period of the reign of Anti-Christ, they lament the depression of their beloved cause, and mourn over the wide-spread evils of Papacy and error. They prophesy a thousand two hundred and threescore days; a period corresponding exactly with that of the reign of Anti-Christ; and if the beginning of that period could be ascertained, (perhaps

about A. D. 606) we might give some idea, counting a day for a year, when the end should be. Observe, Christians are clad with mourning during the reign of error, yet they have never ceased to bear testimony to the truth or leading doctrines of the gospel, even in the darkest ages of Popery.

The slaying of the witnesses.—When they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them and shall overcome them and kill them: and power shall be given the beast over all kindreds, and tongues and nations. Rev. 11: 7 and 13: 7.

We do not look for a *literal*, but a *mystical* death of the witnesses. Christianity may be said to have a body, and a spirit—external forms and spiritual blessings; consequently, whenever Christianity has the form of godliness without the *power*, it is as salt which has lost its savor and is *dead* whilst it has a name to live. Here a question arises, which concerns us very much. Is the slaying of the witnesses yet future? To which we answer, if Papacy has not ceased to exercise its deluding power over multitudes of the earth—if Christianity has not ceased to appear in mourning—if the period of 1260 years has not expired, beginning with the rise of Popery, the slaying of the witnesses is yet to take place. Consequently, we look for a time yet future, though not far distant, when Christians will meet to sing, pray and preach; but instead of exerting a savory influence on the unbelieving, they will be objects of derision and contempt—a time when the combined powers of *error* shall triumph over Christians; and they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tempted them that dwelt on the earth.

The “beast,” or persecuting power, by which the witnesses shall be overcome, will doubtless make his attack in an unsuspected manner: perhaps clothed in the mantle of piety, he will appear as an angel of light.

The great city, in the street of which the dead bodies of the witnesses shall lie unhuried, does not seem to mean either Rome or Jerusalem *literally*, but Jerusalem *mystically*; that is, the professing Church of God, as possessed by Gentiles, and so become the rival of Sodom in lewdness; of Egypt in cruelty to the children of God; and of Jerusalem at the time when Christ was there crucified, in general enmity to him and his cause.

Resurrection of the witnesses.—The triumph of error will be short; for after three and a half prophetic days, the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them. Christianity shall burst forth with energy and success, from the ashes under which it had been smothered. In many other cases we should “rejoice with trembling,” but in this, while we cannot but tremble, at the prospect before us, we should *tremble with rejoicing*; for the witnesses shall hear a great voice saying unto them, Come up hither, and they shall ascend triumphant over the

powers of error, superstition and ignorance! Then the Church will "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Babylon the great is fallen! is fallen! Rejoice over her thou heaven, and ye holy Apostles and Prophets: for God hath avenged you on her. Alleluia! for the Lord God omnipotent reigneth!

Let us, in conclusion, notice some of the symptoms of the death of Christianity, in the religious world. The *crass* fondness for *novelty*, and *levity*, in the great mass of professing Christians, as manifested by their *light* reading, their idle conversation, even to the door of the sanctuary, and the sudden changes of ministers, is a very dangerous symptom peculiar to the present age. The unsettled state of religious affairs in Great Britain: the revival of persecution in France: the struggles in Italy, and the rapid strides Popery is making in our own country—(it comes up in open daylight, within forty miles of the city of New-York, and forbids the reading of the scriptures)—these all, together with the unparalleled discords in many Churches, indicate that we are approaching a fearful crisis.

The want of a deeper conviction of the value of the gospel. We can feel but little interest in communicating to others, what is of little worth in our own estimation. Our communication of the gospel will always be graduated by our heartfelt appreciation of it. In Christianity, the inward necessarily controls the outward. The fountain of love in the heart will find its level in the life. If we *believe*, we *shall speak*. If we *love*, we *shall obey*. In proportion as this deep, experimental conviction of the value of the gospel has obtained in the Church, in that proportion has the Church been active, aggressive, laborious and untiring in her efforts to send out the word of God's salvation to the ends of the earth. Let a Christian have some sweet experience of the preciousness of Christ in his soul, and with what words and tears of sympathy will he not commend Him to the world. So let this sentiment pervade the Church—let the gospel be loved and prized as the word of God's salvation, and soon she would be heard saying, "Ho! every one that thirsteth, come ye to the waters." If we would make Christianity vigorous and powerful in its extreme workings, we must increase its motive power at the fountain head of life in the heart.

The want of more elevated views of the designs and purposes of the gospel.—The gospel is a great and glorious scheme of recovering grace. In it, the "righteousness of God is revealed from a faith to faith." In it, the glory of God is seen in "the face of Jesus Christ." It not only illuminates our own dark world, but enkindles in more glorious manifestations around the throne of God in heaven. In the light of it, the elders veil their faces and cast their crowns at the feet of Christ, exclaiming, "Thou art worthy to receive honor, and glory, and power, for thou hast redeemed us to God by thy blood." Paul felt something of this when he testified, "Unto me is this grace given, to make all men see what is the fellowship of the mystery, to the intent that now unto principalities and powers in the heavenly places might be known through the Church the manifold wisdom of God." Nor ought we to be strangers to these elevated views. It is not sufficient that we should contemplate the gospel in its relations to man's moral and social elevation alone. There is a great deal of benevolence in the Church, the sympathies of which have no alliance with the glory of God and Christ in the gospel. It has an exclusive reference to "the things that are seen, while the great ultimate purposes of the gospel, issuing in the glory of God and the salvation of the soul are overlooked, if not discarded: but a benevolence like this can *never widely* propagate the gospel; for holier impulses are needed—impulses drawn from the throne of God itself—impulses enkindled by the love of Christ, deepened by painful convictions of the exceeding sinfulness of sin, and enlivened by an unwavering faith, that "there is no other name whereby men can be saved:"—in a word, that sin can *only* be subdued, the world redeemed, and God glorified, through the universal

diffusion and reception of the gospel. "There is joy in the presence of the angels of God over *one* sinner that repenteth." O, could the *Church* feel this; could she see and realize the divinity of the gospel; could she contemplate it in its eternal relations of God and the spiritual universe, with what devotion would she not give herself to the work of the world's conversion.

The want of more of the benevolence of the gospel.—The "*same* mind must be in the Church that was in Christ Jesus." We must "*know* the grace of our Lord Jesus Christ,"—we must feel that we "*are not our own.*" The moment a man becomes a Christian he ceases to act for himself, and begins to act in all his sympathies and purposes for Jesus Christ. It is the operation of this principle of *entire consecration*, that has sustained a living Christianity in the world until the present time. It was the spirit of the Apostles, martyrs, and reformers. It is the spirit of our missionaries, and of all in every department of action, who are laboring with any truthfulness of principle or feeling in the cause of Christ. Thanks be to God, we have some illustrations of this principle in the Church *now*; but how few! Where is the faith of the widow of Jerusalem! But this principle ought to be universal. Its lines ought to run parallel with the visible Church. But to secure this, there must be a great increase of faith. Nothing else will do it. Excitement will not; novelty will not; special pleadings will not:—Faith only will avail here—faith, *living* faith, that brings the soul daily into communion with the glories of the gospel, can only sustain and propagate Christianity in the world! Religion will expire, both at home and abroad, without it; for faith is the vital principle in religion. "*Lord, increase our faith.*"

ABSTRACT OF FAITH.

ARTICLE 1. We believe in one only true and living God, the Father, the Word, and the Holy Ghost.

2d. We believe that the Scriptures comprising the Old and New Testaments, are the word of God, and the only rule of faith and practice.

3d. We believe in the doctrine of election, and that God chose his people in Christ before the foundation of the world.

4th. We believe in the doctrine of original sin, and in man's incapacity by his own free will and ability to recover himself from the fallen state in which he is by nature.

5th. We believe that sinners are justified in the sight of God by the imputed righteousness of Christ only.

6th. We believe that God's elect shall be called, regenerated and sanctified by the Holy Spirit.

7th. We believe that the saints shall persevere in grace, and never fall finally away.

8th. We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ, and true believers are the only subjects of baptism, and that immersion is the apostolic mode.

9th. We believe in the resurrection of the dead and in the general judgment—that the felicity of the righteous, and the punishment of the wicked, will be eternal.

10th. We believe that no minister has a right to administer the ordinances of the gospel, but one who has been regularly baptised, called, and has come under the imposition of the hands of a Presbytery.

11th. We believe that none but regularly baptised believers have a right to commune at the Lord's table.

CONSTITUTION.

ARTICLE 1st. This body shall be known by the name of *The Canaan Association of United Baptists*.

2d. It shall be formed of Delegates from all the Churches which may connect themselves with this body.

3d. Any Church may be admitted into this Association by the general consent of the members present, at any regular meeting.

4th. Any Church may withdraw from this body, at her own discretion, on application for dismissal.

5th. This Association may, at any regular meeting, declare a dissolution of union with any Church deemed corrupt, either in doctrine or practice.

6th. Any Church in this Association, with fifty members or under, may send three delegates, and an additional one for every fifty after the first fifty.

7th. At each session of the Association, a Moderator, a Recording and Corresponding Secretary, shall be chosen by ballot, who shall hold their offices until successors are elected.

8th. The meeting of the delegates shall be held on the Saturday before the first Sabbath in October of each year.

9th. The design of this body is to promote the cause of true religion within the several Churches of which it is or may be composed, by Domestic Missions, the education of pious and promising young men hopefully called of God to the ministry, and by other benevolent plans, so far as the Churches may enable it by their voluntary contributions.

10th. In addition to the objects specified in the foregoing article, this Association will extend its favorable regard to all the benevolent plans now cherished and supported by evangelical christians.

11th. As it respects the internal concerns of the Churches, this body shall have no authority, but shall be considered merely as an advisory council.

12th. As it respects the general concerns of this body, and for the mutual benefit of the Churches composing the same, it shall be the duty of each Church to forward with her delegates, a written communication to every annual meeting of this Association, specifying the names of the delegates, and the state of the Church.

13th. Any Church being thoroughly convinced that she has a member called of the Lord to the work of the ministry, and feeling it her duty to send him out to preach the Gospel, shall call from two or more churches the aid of their ministers, who, in connexion with the Church, examine the candidate, and if deemed qualified, may license him to preach the Gospel among the Churches, at discretion—which shall be reported to the Association, and entered on the minutes.

14th. Any Church in this body, having a preacher who she deems worthy of ordination, shall call a presbytery of ministers from sister Churches to officiate in the work; and all Presbyteries in ordaining ministers or deacons, or in constituting Churches, shall be governed by the Abstract of Faith adopted by this Association.

15th. The delegates from the Churches shall be considered as holding their appointments until others are appointed to succeed them.

16th. This Constitution may be altered or amended by two-thirds of the delegates present, at any annual meeting.

RULES OF DECORUM.

1. The Association shall be opened and closed by prayer.
2. A Moderator and Clerk shall be chosen by the suffrage of the members present.
3. The Moderator shall be considered a judge of order, and shall have a discretionary right to call to order at any time.
4. Any member not satisfied with his decision may appeal to the Association on the same day, but at no other time.
5. But one member shall speak at a time, and he shall rise to his feet, and on obtaining permission, proceed, which permission shall be signified by the Moderator naming the person, or otherwise.
6. No person shall be interrupted while speaking, unless he departs from the subject, and every motion made and seconded, in order, shall come under the consideration of the Association, and be decided on, unless withdrawn by him who made it.
7. Every case taken up by the Association shall be decided on, or withdrawn, before another shall be offered.
8. When a question is taken up and sufficient time allowed for debate, the Moderator shall take the voice of the Association on the subject, and those in the affirmative of the question shall signify the same by saying aye, and in the negative no. The Moderator shall announce the decision.
9. The Association shall be governed in all cases by a majority, except in the reception and exclusion of Churches, which shall be by two-thirds at least of the members present.
10. No member shall speak more than twice to the same proposition, without leave of the Association, nor more than three times, without the concurrence of two-fourths of the members, nor shall any proposition be made to close the subject until the debates have been carried through.
11. The appellation of brother shall be used in the Association by members in their addresses one to another.
12. Any member wishing to retire shall obtain leave of the Moderator.
13. The names of the delegates shall be called as often as the Association may direct.
14. No member shall be tolerated in any practice which has a tendency to interrupt public speaking.
15. The Moderator shall be entitled to the same privilege of speaking as any other member, provided he appoint another to his seat during the time, but shall not vote unless the Association be equally divided.
16. Any member violating these rules, shall be reprimanded, censure, or exclusion of the Moderator, but only on the day the breach shall be made.
17. These rules shall be read at the opening of every session of the Association, and may be altered or amended when two-thirds of the members present at an annual meeting shall deem it necessary.
18. ADDITIONAL RULE. The Moderator shall appoint committees for the transacting of any business which may come before the Association from time to time, but the occasion and number of each committee shall be by consent of this body.

